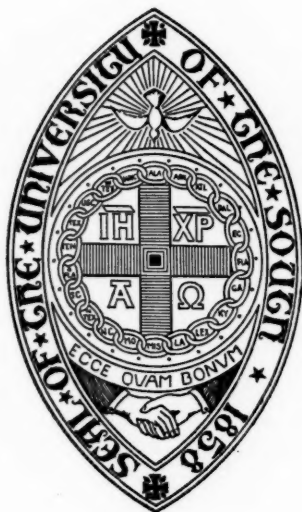


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# The Saint Luke's Journal



VOLUME II

NUMBER 1

ST. LUKE'S DAY, 1958

School of Theology  
The University of the South  
Sewanee, Tennessee

# The Saint Luke's Journal of Theology

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VOLUME II

ST. LUKE'S DAY, 1958

NUMBER I

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## "BEHOLD I MAKE ALL THINGS NEW"

BY

THE RT. REV. THOMAS GEORGE VERNON INMAN

Rev. 21. 5. "And he that sat upon the throne said, 'Behold I make all things new. . . . He that overcometh shall inherit all things, and I will be his God and he shall be my son.'"

In addressing people outside his own country it is the lot of the South African nowadays to feel a kinship with St. Paul when he stood before Agrippa at Caesarea and said, "I think myself happy, King Agrippa, because I shall answer for myself touching all the things whereof I am accused." Here at Sewanee, however, I am not required to answer accusations of any kind, and so I am left with the happiness of being privileged to talk to you. Indeed my privilege is a great one, for not only have you invited me on the occasion of the closing scene of your Centennial celebrations, but I stand in the succession of my predecessor, Bishop Kenneth Macrorie, whom this university was pleased to honour eighty or more years ago.

I bring you therefore the felicitations of the Church of the Province of South Africa on your Centennial, and of the diocese of Natal in particular. I am moreover the ambassador of the University of Natal as well, and as an alumnus of the University of Cambridge, I am further delighted to be one of her representatives here today. Long may the University of the South flourish, sending forth an ever-increasing supply of men dedicated to the service of both God and man. Of what your university has achieved in the past 100 years it is for others to speak, but I do know how highly you may therefore hold your heads. My task today is to give a word for the future, to speak of new things; especially to those of you who stand on the threshold of a new life as you take your leave of your undergraduate days and ways.

As therefore our text reminds us, newness is in its essence a divine activity. It is God who says, "Behold, I make all things new." Newness is activity: it is also creativeness, and since the Christian Faith postulates that all creative activity ultimately issues from God, I want to consider with you some of the implications of newness of life as it concerns the Christian in particular.

For Christianity has always claimed to be a religion of newness. The New Testament is brilliantly clear on this point, since to be a Christian at all means that you are a party to God's new covenant with man. Moreover you are required to obey a new commandment—to love one another. You are, says the Bible, part of a new creation and of a new humanity. You are a new man and you have been given a new name. And you new men have been given a new song and a new message. To you is there promised a new heaven and a new earth, in which you are to live in a newness of life that is wholly other from the old.

All this newness concerns the here and now, not only the hereafter. Newness of life is a present possession, literally new every day, and it finds its expression by means of the inward and spiritual life we share with Christ being made visible to those amongst whom we live.

So then, whilst this newness of life does not belong directly to either the physical life of time, or to the spiritual life of eternity, it has a special meaning for us when we recall that like every other aspect of human being, the spiritual nature of man is subject to both deterioration and renewal. And perhaps this is particularly true of life in a university. Few escape some measure of spiritual deterioration in their student years; the point to remember is that any such deterioration can be reversed by the way of renewal. The author of the Lamentations of Jeremiah well knew that, for wrote he, "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning, great is thy faithfulness."

But the Christian Gospel has an infinitely greater message than the Book of Lamentations. The Gospel message is that whenever we die to our sins, by the grace of God we arise anew to a life of righteousness by faith in Jesus Christ.

Indeed this is the essence of the Christian Gospel, though it is doubtful whether it has ever been so keenly felt as it was by the first generations of Christians. It is worth recalling therefore why they in particular were so conscious of this sense of newness. Undoubtedly it chiefly lay in their conviction that the world was shortly to come to an end. As we all know, they were much mistaken about that, just as many others have been mistaken in the intervening centuries. But such folk never seem to be discouraged and like the poor they are ever with us. Perhaps this is as it should be, anyhow almost uniquely amongst world religions, it has mostly always been the Christians who

have had the presumption to indicate how and when the end of the world could come about in their own lifetimes.

So used are some of us to this particular foible on the part of certain schools of Christian thought, that it comes as something of a shock to find that a completely new source now exists to provide a reaching basis for the prophets of universal doom, especially for those who give no allegiance to the Christian Faith.

In one of the last books he wrote, H. G. Wells clearly placed himself amongst such prophets of the new age when he penned, "Mind at the end of its tether." As he looked at the world around him he saw as an inescapable fact the certain ending of life on the world as the result of man's own actions following upon his scientific conquests. So he tried to picture what would then happen, and he saw as forerunners of that doom frantic manifestations of panic, of fanaticism and of hysterical violence and brutality. Of course, as an acknowledged agnostic, H. G. Wells knew of no compelling argument to convince others why they should not be mean or cruel or cowardly. Yet, for himself, he wrote, he would rather our species ended its story in dignity, kindness and generosity, and not like drunken cowards in a daze, or poisoned rats in a sack. "But this," as he admits, "is a matter of individual taste, everyone must decide for himself."

Wells' attitude is but the old pagan one all over again. Christians of the first generations were all too well acquainted with it, for it was exactly the hopelessness of the ancient world that presented such a challenge to primitive Christianity, and the New Testament rings with Christianity's answer to that hopelessness.

But the ancient hopelessness has come again, as if to illustrate what I earlier said about the recurring phases in human life of spiritual deterioration and renewal. Is this all the response we can then make to the scientific discoveries and wonders of our age? For our age is a new age in probably a greater sense than any other age has ever been. This may sound a little trite, but let me explain what I mean. Here I am much indebted to what Professor C. A. Coulson, Rouse Ball Professor of Mathematics at Oxford University, has recently written in an essay on "The Atomic Age and Christian Responsibility." He there points out that our civilisation has now reached a third phase in its development from the earliest times of recorded history.

First, there were man's unaided efforts to subdue the natural world. With the sweat of his brow he tilled the field. With no mechanical help an individual could cultivate enough to support at most two

people. That was why in ancient times almost everyone was an agricultural worker. In ancient Greece, for everyone of the cultured classes they had dozen of slaves. These same agricultural conditions are still to be seen in my own diocese of Natal, and even more so in large parts of India and China.

Second, a new age came, the age of coal and oil and machinery. This made possible the education and culture of most of the human race, and was a great improvement on the first phase. But note what has happened. In a highly civilised land like the U.S.A. great forces of energy—an amount equal to about nine tons of coal per head per year—are needed to maintain this civilisation. This is one of the touchstones whereby in modern times we may judge the development of a community. For without this fuel or its equivalent, our trains, planes and cars could not move, and our homes would be cold and dark. We should indeed be back in the Dark Ages.

But compare this figure of nine tons of energy with that which is used in present India or China, where it is about five hundredweight or less. This gap, with a ratio of about forty to one, shows us what is meant by the phrase 'undeveloped countries.' Or we may look at it in another way. The average income in the United States for the whole population is said to be 1,500 dollars a year. In India the average is 25 dollars. That is, the people of the United States are on average sixty times better off than those in a land like India.

We should note also that the world population is increasing by about 80,000 per day. That additional number has to be fed, and it is chiefly in the undeveloped countries that this great increase is taking place. If the increase continues (and no signs point to the opposite), and if the undeveloped countries remain as they are, millions must starve. But if the undeveloped countries attain a standard of living comparable with the West, which is the avowed aim of their rulers, then the World's demand for commercial and technical energy will become literally insatiable.

Where can the supply be found? Not in oil. Even if new sources of oil are discovered they can make only a trivial contribution. Not in coal. The world's reserves of coal are dwindling fast. There is simply no alternative but nuclear power. It is therefore in the mercy of God—one of the greatest of all His promises—that atomic energy has come in time to save His creatures from the biggest collapse that could be imagined.

The world could not develop its backward areas and the developed

areas would go into a decline, without nuclear energy. Thus the Third Phase of the world's life is opening in time, and it is our time, our new time.

Does this all seem secular and apart from the Kingdom of God? In anticipation of such a viewpoint, Professor Coulson writes, "If we believe that it is God's will that His children everywhere should enjoy the benefits of civilisation, then we are committed to a fair and reasonable distribution of atomic energy. There are those who will argue that God is not concerned with these things. I shall reply that a pie-in-the-sky attitude of that kind weakens the Christian life in its struggle for goodness, and does despite to God's beneficence in making a richer life possible for all men. It is a denial of the worthwhileness and the significance of the material order. It fails to do justice to the real meaning of the Incarnation. Christians more than all others must be involved in these matters if they are to be truly Christian."

But supposing we accept what Dr. Coulson thus says, we must be careful to accept it in a spirit not only of challenge but also of humility. The success of our scientists in sending satellites into space, together with their plans for further scientific adventures of this sort, are tending to destroy in many minds the sense of wonder and a proper awe in the face of God's Universe. We are all making vast assumptions as to where science is thus leading us. So that instead of a reverent thankfulness for what has been achieved, there is increasingly being found in many quarters a spirit of cocksureness, and we all are tending to assume that it is only a matter of time before we shall have probed all nature's presently hidden secrets. Man is already seeing himself as the master of the Universe, and there are some who say so openly.

But not all, thank God. It has therefore become all the more important for us to distinguish very clearly between what I believe are the two main schools of thought about scientific advance. The one sees it as a spiritual activity, born of a thirst to know wonderful things, and this attitude is undoubtedly akin to a religious outlook. The other point of view is quite different and shares closely the Marxian view that in Science we have the only real knowledge, and that utility and power are its only valid objects.

Christianity's support is given to the former of these two viewpoints, if only to assist mankind to escape from destruction. Man, through his pride, as the ancient Greeks well knew, may easily destroy himself. He is safe only in the knowledge of his limitations and of his saving need of God's compassion expressed in his own daily relationships. An

unusual ally comes to our support in making this statement. He is none other than Bertrand Russell, normally at great pains to disassociate himself from any sort of religious attitude. Yet in his "Impact of Science on Society," published in 1952, (p. 114), he has written, "There are certain things that our age needs, and certain things it should avoid. It needs compassion and a wish that mankind should be happy: it needs the desire for knowledge and the determination to eschew pleasant myths; it needs, above all, courageous hope and the impulse to creativeness. . . . The root of the matter is a very simple and old-fashioned thing, a thing so simple that I am almost ashamed to mention it for fear of the derisive smile with which wise cynics will greet my words. The thing I mean—please forgive me for mentioning it—is love, Christian love, or compassion. If you feel this, you have a motive for existence, a guide in action, a reason for courage, an imperative necessity for intellectual honesty."

Russell however is not alone in looking to Christian patterns to describe the unfolding events in our changed new world. Not so long ago, Sir Richard Gregory was addressing the British Association for the Advancement of Science on nuclear fission and quoted from II Peter 3 to describe what nuclear fission could involve, namely that "the heavens shall pass away with a great noise, and the elements shall be dissolved with a fervent heat, and the earth and the works that are therein shall be burned up."

Are we then to live in fear and dread of a future like that? Can we really believe that God has made this fair jewel of His creation only for man to set at nought God's purpose in creating him and his world? Not so, for as the Petrine epistle also says, "We, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness."

If we ask if there can be any proof of that, the Christian can but turn to the message of the Gospel, with its assurance that good does conquer evil and sin can be slain in our own lives. To have that assurance is to have a supremely religious outlook on life, without which we can never find our true fulfillment. And here let me add some wise words of the eminent psychologist, Professor Jung, to support my contention. Said Jung a few years ago (quoted in "The Listener" 23.4.53), "During the past thirty years people from all the civilised countries of the earth have consulted me. . . . Among *all* my patients in the second half of life—that is to say, over thirty-five,—there has not been one whose problem in the last resort was not that of finding a religious

outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook."

You note therefore that there is encouragement for us nowadays in the most unexpected places; not that any scientist or philosopher can give us the same strength and hope that comes from a living faith in Jesus Christ. Let us remember then that it has been given to Christians in many ages to carry the lamp of faith when all around was dark. It is given to us again in our day, and never has the need to carry the lamp of faith been greater.

Indeed it is the singular privilege of the Christian Church to do just that in this generation, thus showing that her message down the ages is ever new and ever a challenge. Especially, my young brothers, is this privilege given to you who have been equipped for the life ahead of you in an avowedly Christian university. May God's ever present guidance attend you in your practice and enjoyment of it.

Go forth then without fear or apprehension of evil. Rejoice that you have been called to serve God and your fellows in this new age, proud that Sewanee has furnished you to meet whatever may befall yet never in that pride which goes before a fall.

Your destiny is indeed a high one and your reward the greatest ever given to the sons of men, for hath not your Heavenly Father said, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." Go forth in peace then—Sons of God!

## THE IMPACT OF THE DEAD SEA SCROLLS ON NEW TESTAMENT TEACHING

*By J. HOWARD W. RHYS*

It is generally agreed that the Dead Sea Scrolls are the most important discovery for biblical archaeology in the twentieth century. Naturally the technical study of these documents is chiefly of concern to Old Testament scholars, but their influence upon the interpretation of the New Testament is impossible for anyone to escape. Since much has been written, including certain very rash statements, regarding the

revolutionary effect of the Scrolls upon the knowledge of Christian origins, it has become necessary for the ordinary teacher of New Testament to relate the findings at Qumran to the rest of his knowledge.

Any treatment of this theme will be affected by the individual's interpretation of the data available, and at present there is little agreement regarding the precise nature of the data to be studied. For the particular sectarian writings which tell us most about the beliefs of the Qumran community, one is inclined to rely on the translations of Burrows or Gaster or someone else. Yet even a superficial comparison of the translations will reveal that some of the translators, and perhaps all of them, have made large use of their own preconceptions in interpreting the text. Nor is one much further ahead by turning to the Hebrew original, for the manuscripts are nineteen centuries old and they present a problem in paleography. Moreover, there are many places where the recovery of the true reading is a matter of conjecture because of damage to the scrolls themselves, and the experts are not entirely agreed upon the emendations to be accepted. Thus each man must do what is right in his own eyes at the moment, with full knowledge that events may prove that he is wrong.

Thus the best point of departure for such a study of the character and beliefs of the people who produced the scrolls will not be the documents themselves, but rather the architectural remains in the Wadi Qumran. Excavation has shown a large structure of undressed stone, with a rectangular floor-plan roughly one hundred by one hundred and twenty feet. The northwest corner was a low tower, probably only two stories; this section could be closed off from the rest of the building and used as a fort, and ultimately it was so used in the Jewish War of A.D. 66-71. The southwest section of the building served for the refectory and assembly rooms. This portion also had a second story, and above the largest assembly room was a workshop for the copying of manuscripts; the remains of the plaster writing-table and two ink-stands have been found, although no manuscripts seem to have been left there. The southeast portion of the area contained two pools which seem to have been used as baptistries, the larger of which was entered by fourteen steps. There was also a latrine, and a workshop in which iron implements were found. The site was supplied with a complex water-system which bears witness to the ingenuity of its builders. Between the assembly rooms and the tower was a kitchen area. In the middle of the building was a courtyard from which several small rooms opened. Rubble found in the ruin itself, together with that in the caves

of the vicinity, have enabled the archaeologists to reconstruct the history of the community, at least in its general outlines. Along with the scrolls and pottery, there are vast numbers of coins of which the date is easily determined, some wooden articles, and garment materials including a phylactery.

There are practically no coins from the reign of Herod the Great, which indicates that the site was not occupied during his rule; coins reappear in the reign of his son Archelaus, and it appears that the heirs of the former occupants then returned. During the period while Qumran was deserted it was damaged by an earthquake, which Josephus dates in 31 B.C. After the community returned, the damage was repaired and the defence tower strengthened. The second occupation continued until A.D. 68, when the building was converted into barracks for the Romans who divided several of the larger rooms. A Roman garrison continued in possession for about thirty years, but abandoned the area at the end of the century. The forces of Simon bar Kochba used it briefly in A.D. 132; since that time it has not been occupied.

From the archaeological evidence, the history of the Qumran community may be reconstructed as follows. Sometime in the reign of John Hyrcanus (135-104 B.C.), some members of a sect which opposed the later Hasmonaeen kings established a religious community in this desolate spot south of Jericho. The settlement seems to co-incide with the break between John Hyrcanus and the Pharisees, and it is clear that this community was vehemently opposed to the Hellenizing policy of that monarch. The life of the community appears to have been monastic, although some female skeletons have been found in their cemetery. Qumran evidently continued undisturbed until the accession of Herod the Great in 37 B.C. The members supported themselves in part by agriculture, and in part they worked for wages as the *Manual of Discipline* shows; in any case they were not a charge on others. Their main occupation, however, was the study of the Law, and the literary remains of this study found in the nearby caves show that they possessed an amazing number of manuscripts. The active membership of the community seems to have been about two hundred, and members remained in it for life as is proved by the cemetery of a thousand graves.

If we were to rely upon evidence at Qumran itself, we would be unable to say anything of the community for a period of more than thirty years, from before the earthquake until after the death of Herod the Great. Fortunately there is an alternative line of evidence. Early in

this century fragments of a manuscript were found in a synagogue in Cairo, and published in 1910 under the title *Fragments of a Zadokite Work*. This was the apologetic of a Jewish sect which migrated to "Damascus", either actually or figuratively, in search of religious freedom during the reign of Herod, and in this "foreign" environment the members described themselves as "the Community of the New Covenant". Prior to the discoveries at Qumran it was not possible to relate this document to any known type of Judaism, but even before fragments of this same writing had been found at Qumran scholars were agreed that it came from the same community as did the scrolls. The dating of the fragments from Cairo agrees with the period of the abandonment of Qumran. When one considers the military organization of the sect which is attested in its literary records, the fortified position close to Jericho and the intense messianic expectation which the sectarian writings reveal, it is clear that Herod could not but regard the community as a threat to the stability of his regime. Since he enjoyed the full support of his Roman overlords, and since he was a powerful and efficient ruler in his own right, he might have been expected to eliminate such a threat. Apparently the people of Qumran decided that resistance would be suicidal, and withdrew from their position. In favor of an actual retreat to Damascus is the fact that that city gave hospitality to refugees from adjoining provinces both before and after this period. In any case the members of the community found some safe retreat until the efficient tyrant had been replaced by his less efficient son. On their return to Qumran, the members of the sect resumed their former life, repaired their buildings and continued their literary production. Several of the manuscripts may be dated from the first half of the first Christian century.

The life of the community continued without change until the Jewish War. Qumran participated in the revolt, as might have been expected from its military organization, and the monastery was attacked by the Roman legions. The defenders realized that they faced an unequal struggle. Accordingly they sealed their precious scrolls in jars and stored them in the dry caves where the Romans were unlikely to touch them, while they undertook the defence of their position. The Romans burned the building, and it is probable that most of the members of the community perished in the fire. The masonry was sturdy enough to survive without major structural damage, and after their victory the Romans themselves occupied the structure and remodelled it to serve their own needs. There is a good chance that smaller groups of the

same sect also resisted the Romans to the death, for the strand of Judaism which this community represented seems to have perished in the Jewish War, and thereafter Pharisaism established itself as the standard of Judaism everywhere.

If we had no other evidence than the baptistries of the monastery to prove the point, we would still be able to say that the sect of Qumran was in some way related to the Essenes of whom Josephus writes. The Essenes were the only known group of Jews between 200 B.C. and A.D. 100 who made so much use of ritual lustrations as to require the building of such pools. The priests and the Pharisees practised a number of ablutions, but these applied mainly to the hands and arms and could be managed perfectly well with a basin and pitcher. The baptism of proselytes which was practised during the period did involve the immersion of the whole body, but this was something done once in a lifetime and concerned only those Gentiles who were received into the Congregation of Israel. The Essenes, however, observed frequent ritual washings of the whole body; they were criticized by some other groups of Jews on this very point. Most Essenes also lived in monastic communities, although it appears that some groups did marry and organized settlements which had something of the character of Amish communities in this country. According to Josephus and Philo the Essenes practised a rigid discipline, but they do not suggest that it was any more rigid than what is demanded in the Manual of Discipline found at Qumran. Yet few scholars will say that the people of Qumran were identical with the Essenes of whom Josephus speaks; certainly this community was far removed from the social quietism which the Jewish historian ascribed to the Essenes he knew. Yet the Pharisees of the period recognized seven sub-divisions of their own party, and it is probable that there was similar diversity amongst the Essenes. Thus the same Manual of Discipline may not have been accepted by all Essene communities, and there is no reason to suppose that all were organized on military lines. The Qumran Manual of Discipline and the history of the community makes clear a close relationship between this sect and the Pharisees. Both groups could claim to be the spiritual heirs of the Hasidim of the Maccabbean period, and there is no certainty that any distinction existed between them before 150 B.C. Thereafter the Qumran and kindred sects expressed their opposition to Hellenism by withdrawal from the world, while the Pharisees followed the less drastic course of maintaining the distinctiveness of Judaism within the world. The ablutions of Qumran and similar communities may be

explained as extensions of the ritual washings of the Pharisees; in many cases instead of washing the hands they would wash the entire body. The Qumran discipline directed such a bath before any religious meal eaten in common. The usual garments of Qumran were of white linen, but it is also clear that they wore phylacteries as did the Pharisees. The military organization of Qumran was not duplicated by the Pharisees, but this difference may be explained from varying eschatological expectations. At least in the War of the Sons of Light and the Sons of Darkness the Qumran people saw themselves as the Army of the Lord prepared for the great day of His intervention in history. Evidently Qumran eschatology was not of an extreme apocalyptic type, for the true apocalypticist looked for God to do everything by His own power while the men of Qumran were ready to give physical help. Even here, however, Qumran had much in common with the Pharisees; both groups participated actively in the Jewish War, as their spiritual ancestors had done in the days of the Maccabees. Messianic expectation had a greater place in the writings of Qumran than in those of the Pharisees. It is a mistake to equate the social attitude of Qumran with that of the Zealots or Sicarii. The Qumran people, and apparently the Essenes, were ready to overturn the existing social order which they regarded as evil, but they were not anarchists and they believed that revolution should be attempted only when God had indicated that the time had come. Like the Pharisees, they decided that the Lord had given the word in A.D. 66. Whether such men would have returned to ordinary life in the world if the Jewish War had ended in success instead of failure is uncertain; probably no earthly society could have been sufficiently theocratic to meet their standards. In this also they offer what is essentially an extreme form of Pharisaism.

For Old Testament study the main interest of Qumran is in textual criticism. The Qumran scroll of Exodus in the Samaritan Version, and the evident discrepancy between the text of Habakkuk and the Qumran commentary thereon enlarge that field of investigation enormously. For New Testament study the vital question about this community and related groups is its possible connection with John Baptist and with Jesus. The discoveries have shown that the Judaism of the immediate pre-Christian period was not the homogeneous religious force that it had become in the second Christian century. There was much in the Qumran or Essene type of Judaism which could point in the direction of the Christian Gospel. Iranian influence which had affected Judaism in general is shown in the ethical dualism of the sectarian scrolls, a

dualism represented by conflict between *light* and *darkness*. A good case can be made that it is to Qumran or something like Qumran, rather than to Reitzenstein's "Iranian Redemption Mystery", that we should look for the source of the Fourth Gospel's soteriology and cosmology. In this community there was certainly an uncompromising moralism which could prompt such a message as that ascribed to John Baptist by Luke, or to Jesus Himself by Matthew. While there is room for divergence of interpretation in all of this, one must consider whether Christianity can be explained as the logical outcome of some branch of the Essene type of Judaism.

In the Christian picture of John Baptist there is little that might not be referred back to something like Qumran. His origin from a rural priestly family would favor it, for the Qumran sect numbered many priests among its members and their sectarian scriptures gave to priests first rank in the community. In the day of deliverance the "Messiah of Aaron" or High Priest was to have precedence over the "Messiah of Israel" or Anointed King. The hostility of the Qumran people to the Jerusalem priesthood was probably no more than the reflection of the hostility of rural priests who felt that the Jerusalem hierarchy had dispossessed them of their right. The mention in Luke that John was "in the deserts until the day of his showing unto Israel" might very well mean that he had begun his independent work only after a period of study and apprenticeship in a community of the type of Qumran. The moral rigorism, the personal asceticism and eschatology of his message as recorded in the Gospels could all have been learned from such a source. In like manner, the opposition to the family of Herod and the denial of any great value to mere physical descent from Abraham would agree with attitudes expressed in the sectarian writings of Qumran. Although the Christian picture of John says nothing of scholarly interests, it is evident that he was acquainted with the Prophets and other Jewish Scriptures, and there is no certainty that he and his followers did not possess some scrolls. The Christian accounts of John's eschatology cannot be relied upon, for if the Baptist did regard himself as Messiah the Christian writers would hardly have admitted this; the most that can be said is that John expected the End almost at once, that his expectation included a personal Messiah whether himself or another, and that like the people of Qumran he looked for God's intervention within the present world order.

Thus there was a vast area of agreement between John Baptist and the Essenes. The only feature of his teaching which is impossible to

reconcile with that of Qumran is baptismal practice. As John's baptism is represented by the Christians it was to be performed only once as a mark of repentance in the Messianic Age, and thus it can be explained more readily as a development from proselyte baptism than as an Essene lustration for purification. Yet we cannot be sure that the Christians knew the conditions of John's baptism or understood its meaning; it is not possible to be sure that John was not offering a purification which might be repeated, so this issue is unlikely to be decided. Yet despite the striking points of agreement between John Baptist and the men of Qumran, one must remember that neither moralism nor asceticism nor eschatology can be regarded as a monopoly of the Essenes. The one feature of John's practice which was shared by the Essenes and not by other major groups within Judaism was baptism or ritual lustration, and it is at this very point that agreement between John and Qumran is least evident. John might have been a sort of Essene. He might have been trained in the desert in some such community as Qumran. His teaching might have been his own adaptation of that of the sect. But almost everything in John's teaching might also have been derived from other sources within Judaism, and some allowance should be made for his personal genius.

Since the teaching and practice of Jesus is preserved in the reports of His own followers, one may speak with more assurance regarding their nature and background. It appears that the final stage of Jesus' preparation for His own work consisted in a period as a disciple of John Baptist. No other explanation will account for the Christian reports of His baptism by John, reports which might imply some sort of subordination to the Baptist. During such a period of discipleship Jesus would have had ample opportunity to learn the essence of John's belief, and if John had any close relation with the Essenes no other tie between them and Jesus need be postulated. But when one compares the teaching of Jesus Himself, as reported in the Gospels, with that contained in the sectarian writings of Qumran, the differences appear to be more striking than the resemblances. In fundamentals both He and they held the ethical system of the Pharisees; the chief difference between Jesus and the Pharisees appears in His stress upon inward disposition as contrasted with outward performance, and on this point the Qumran Manual of Discipline seems closer to the Pharisees than to Jesus. There is no effective religion which does not practise personal mortification, but with Jesus this must be regarded as a striving for spiritual development, as it was with the Pharisees; there is no evi-

dence that He favored permanent withdrawal from the world or any intense asceticism which might be compared with that of the Essenes. Scholars differ regarding whether Jesus Himself instituted Christian Baptism; if He did, as seems probable, it was something analogous to the practice of John, and Mark represents Him as being critical of the ritual washings of the Pharisees. He can scarcely have been more partial to the complicated lustrations of Qumran. Like John Baptist He was familiar with the content of Scripture, but He was not as scholarly as the Pharisees or the men of Qumran, and as far as is known He did not write anything. His eschatology, unless it has been largely misrepresented by the Synoptists, was more apocalyptic in type than that of the Pharisees or of John or of Qumran. He did not feel Himself called to organize an army of the Lord for service in the Messianic Age, but expected the overthrow of the powers of evil to be accomplished by God alone. His attitude to the Herods was that of any moral Jew. In relation to the Romans He seems to have counselled non-resistance and payment of tribute; by withdrawal from the world the men of Qumran probably avoided tribute, and their military organization indicates that non-resistance was certainly not a matter of principle but merely of temporary policy. Whether Jesus thought of Himself as Messiah, or considered a personal Messiah as an essential feature of eschatology, is outside the scope of the present study; in any case He would not have had to turn to Qumran for His ideas on the subject. It is alleged that there may be some foreshadowing of the thought of a *suffering Messiah* in the *Teacher* of the Habakkuk Commentary of Qumran and the "Zadokite Work". This is probable, but the *Teacher* might well have been a representative figure rather than a specific individual, and none of the attempts to identify either the *Teacher* or the *Wicked Priest* have yet won general acceptance. Until some such positive identification is possible, the *Teacher* cannot be more than a picture that Jesus might have used in reaching an understanding of His own mission, much as is the *Servant* of Deutero-Isaiah; the difference is that we may be sure that Jesus had read the Old Testament, even though we cannot know what interpretation He may have given to the *Servant*.

Thus the teaching and practice of Jesus can be explained more easily as a modification of Pharisaic religion than as an outgrowth of Qumran. He lived as a rabbi with His own band of disciples, and in close contact with the world. While He was less scholarly than most conventional rabbis, and while He framed His teaching in the authoritative manner

of a Prophet, the religion of Jesus was in essence that of the Pharisees, influenced to a large extent by John Baptist, and directed towards stress on interior life by His own convictions. Customs resembling those of Qumran may be found in much that He did. To the layman, and even to some biblical scholars, such points of comparison may seem to destroy any claim to unique significance in Jesus Himself. Yet for the past half century many sincere Christian scholars have been saying that hardly anything in the teaching of Jesus was completely new in Israel. Had His teaching been unique, had there been no preparation for it in the Law and the Prophets and the religious life of the Nation, there would have been no one able to understand it. When Jesus spoke of "your Father in Heaven", or "the Kingdom of God", or "the Resurrection", or "the Son of Man" (and it seems reasonable to assume that all four themes were included in His teaching) the people to whom He spoke had some idea of what He meant. The understanding of the hearers might be inadequate, and most of them may have rejected the new beliefs to which He sought to lead them, but there did exist the common ground that made understanding and acceptance possible for some who heard. Without this common ground, Jesus could not have been a teacher at all.

New Testament teachers rejoice in the discoveries of Qumran. The finding of the scrolls has meant more work; new information must be related to existing knowledge. A few cherished ideas will have to go. In particular, those who have been influenced by the "Comparative Religion School", by such people as Bousset, Reitzenstein and Bultmann, are now forced to revise their estimates of pagan influence upon early Christianity, and to acknowledge that most of this influence may have been mediated through non-Pharisaic groups within Judaism. In like manner, those who envisaged the work of Jesus as a single-handed battle against the forces of Jewish legalism can no longer overlook the diversity and vitality of first-century Judaism. Yet even though it means many a late night at the desk and shatters many a neat scheme of interpretation, those who have given themselves to the task of teaching the New Testament will not grudge the effort nor bewail lost illusions if only they can do their chosen task with greater truth and effectiveness. All truth belongs to God, and the discovery of any new phase of it is gain for God's work.

## THE RELEVANCE OF ST. PAUL FOR THE TWENTIETH CENTURY

By CHARLES HENRY HAY

There appears to be an increasing trend among Christians of our century to view the content of Scripture as a set of innocuous myths which may have had meaning for the early life of the Church, but have little or none for the conditions of the present day. This phenomenon is not restricted to any one race, but has affected all cultures. Since the Bible is not a contemporary writing it is not taken seriously. As with the heresy called Pelagianism, stress is laid upon man's achievement to the neglect of God's love.

To view the Incarnation as a fairy tale prevents anyone from taking the redemptive work of Christ seriously, and since that redemptive work is the heart of St. Paul's teaching it is impossible for those who hold such a view to find any significance in the Epistles. Yet St. Paul's teachings are relevant, in a most dramatic way, to the life of the twentieth century. While at best it is possible only to scratch the surface of Pauline doctrine of Church, Sacraments, Ministry, the State, Ethics and Eschatology, some consideration must be given to these aspects of the Apostle's thought.

The characteristic Pauline description of the Church, which appears in *Romans*, *I Corinthians* and *Colossians*, is "the Body of Christ". The term may have been derived from the imagery of the Eucharist in which Christians are one Body because they partake of the one loaf signifying Christ's Body (I Cor. 10:17), or it may have been adapted from the Stoic use of the word to describe a commonwealth, but whatever the source Paul baptized it "into Christ", for in his usage the stress falls upon the word "of Christ". Christians are His Body, the sphere of action of His risen life.<sup>1</sup> Paul saw the Church as the Body of the Risen Lord, a social organism made up of many members which was indwelt by the Risen Lord, a social organism made up of many members which was indwelt by the Risen Christ and was carrying out His purposes in the world as once His physical body had done in Galilee.

<sup>1</sup>Archibald M. Hunter, *Interpreting Paul's Gospel*, The Westminster Press, Philadelphia, 1954, p. 43.

lee and Judea. Christ lives in His Community through the Holy Spirit, who is God in Christ at work in men, helping, inspiring, quickening, sanctifying. The Christian life is a life filled with His beneficial energy. As is implied in II Cor. 13:14, the Spirit knows nothing of solitary Christians, but binds all sorts of men together in Christian unity. All Christian living is controlled by the Spirit. In essence the Church is a communion of persons bound to Christ and to one another through the Holy Spirit's dynamic work.

Other Pauline terms for the Church are, "the saints", "the household of faith", "the temple of God", and "the fellowship of believers." But regardless of the names used, Paul thinks of the Church in two principal ways. First, it is the true People of God. Physical Israel, claiming to be God's People, forfeited the claim by rejecting the Messiah, and Christians have fallen heir to the privilege. While the continuity of the Church with ancient Israel is recognized, it is no less a new creation, reconstituted by the Blood of the New Covenant at the Last Supper and inaugurated by the Resurrection and the gift of the Spirit. For this new creation the old requirements of law are no longer valid, nationality has ceased to count, and the potential bounds of the New People of God are as wide as mankind.

This concept of the People of God is also evident in Paul's use of the term *ECCLESIA*. In the Septuagint the word had denoted the Congregation of Israel assembled for common action, and in this meaning the Christians applied it to themselves. The plural, *THE CHURCHES*, referred to the various local congregations. The singular, *THE CHURCH*, if qualified by a local name referred to the congregation of that place, such as Corinth or Galatia. Sometimes, however, *THE CHURCH* means the whole number of Christians wherever they may be. Paul found it appropriate to use the word in both ways because he saw each local congregation as an embodiment of the one great company of God's People who worship through Christ in the power of the Holy Spirit.

Although his Epistles are addressed to individual Churches, no one can deny that Paul was primarily concerned with the unity of the *one Church*. The Apostle stresses the headship of Christ, while emphasizing the closeness of His union with the believers and theirs with Him. He sees the Church as the continuing force of the Messianic ministry of Jesus, called like Him by service and suffering to spread the reign

of God to the ends of the earth until all men are reconciled to the Father through Christ.<sup>2</sup>

Two necessary counterparts to Paul's teaching on the Church are his doctrines of Baptism and the Eucharist. He explained Baptism as the rite of initiation into the Church which was Christ's Body and as the seal of one's faith in the Risen and ascended Christ. In this Sacrament one is stamped as the property of the Lord. So Baptism is not merely the initial reception of the Holy Spirit, but is the believer's actual dying with Christ to sin and rising with Him to newness of life (Rom. 6:3-4). As Johannes Weiss suggests, Paul's theology of conversion and of mission, his doctrine of the Church as Christ's Body and his description of salvation in terms of rebirth, when taken together led directly to the later Catholic doctrine of baptismal regeneration.<sup>3</sup>

In addition to the inward significance of Baptism, one must take into account the outward actions involved. Important as it is to distinguish Paul's mystical concept of death to sin and rising anew with Christ from any type of magic, it is even more important to realize that the baptized person was henceforward obligated to become, with the help of the Holy Spirit, a new being "in Christ" and not merely a member of His Body. Indeed the Pauline phrase "in Christ" denotes an intimate fellowship with the living Lord, this union is not to be thought of apart from membership in the Church which is Christ's Body. This fellowship is what the membership entails, and because it is through the Spirit that Christ comes to the Christian there is no real distinction between being "in Christ" and being "in the Spirit".

The fellowship initiated in Baptism is maintained through the Sacrament of the Eucharist. The chief Pauline texts on this subject are I Cor. 10:14-22 and 11:17-33. In these statements Paul did not content himself with a memorial meal, but described a Sacrament with past, present and future connotations. First, it proclaimed the death of Christ (I Cor. 11:26). Then, in the Eucharist man's will is continually sacrificed so that God's will may take its place as Christ by means of the Holy Spirit dwells in us and unites us to Himself and to one another (I Cor. 10:16-17). In the third place, the Eucharist is a prophecy, a foretaste of perfected glory (I Cor. 11:26).<sup>4</sup> For Paul the

<sup>2</sup>Ibid., p. 41.

<sup>3</sup>Ibid. p. 44.

<sup>4</sup>Frederick C. Grant, *An Introduction to New Testament Thought*, Abingdon Press, Nashville, 1950, p. 280.

operation of the Lord's Supper was no more mechanical than that of Baptism, but at the same time it was no less objective. In the bread and wine was conveyed all that the life and death of Christ had brought to men. While Sacraments were no substitute for faith, the Apostle would not have understood an expression of Christian faith apart from a community in which the Lord's Supper was celebrated.<sup>5</sup>

In order to complete the picture of Paul's doctrine of the Church, it is essential to consider his theory of the ministry which served this Body of Christ. Yet Paul expected an early end of human history, and could give little thought to a settled and supported ministry. Even a missionary Church had need of leadership, and Paul himself attempted to point the way to an orderly and liturgical worship in preference to the unregulated enthusiasm of those who claimed to be guided by the Holy Spirit (I Cor. 14:40). But whatever ministry the early Church possessed it had to be functional, and in I Cor. 12:27-31 the functions are set forth in detail. The diversities of gifts there enumerated are all essential to the life of the Church, but no one man possesses all of them; each is a gift of the same Spirit intended to serve for the effectiveness of the whole Body.

The center of early Christian life was in worship where men came into living contact with the heavenly Christ who was present both in heaven and in the midst of His Church on earth. In this worshipping community the functions of the ministry were two-fold. First was the conduct of the common worship, leading the prayers, reading the Scriptures and expounding them in sermons, evangelistic preaching and the administration of the Sacraments. The second function was that of administering the affairs of the community in its relations with the civil authority, the settlement of differences between Church members and the discipline of offenders.<sup>6</sup>

So it can be seen that Paul had a high concept of the Church, the Sacraments and the Ministry, a concept which must find a place in the ecumenical movement of the present day. But the Pauline conviction is equally significant for the worshipping Christian of today. There are many who accept nominal membership in Christ's Body because it is the socially approved practice, but who do so without serious regard to the dynamic Spirit of Christ who dwells in the members of His Body through Baptism and the Eucharist. Yet Paul speaks with great

<sup>5</sup>Hunter, *op. cit.*, p. 37.

<sup>6</sup>*Ibid.*, p. 45.

conviction about this dynamic power; for him it is not an edifying fable but the gauge of ultimate salvation or of true security. The Apostle does not suggest that being a Christian is easy, but that the toil required is "rewarded" by a gift which cannot be measured in human terms, nor earned by man, but which is imparted by the indwelling of Christ through the Holy Spirit. At the same time the clergy can learn from Paul that the Church comprehends all who have died to their sins with Christ and have risen with Him to new life, and from this knowledge they will see that their responsibility is not only to those to whom they want to minister but to all who are members of Christ's Body through their Baptism.

Another Pauline teaching of significance is that regarding the State. The three texts which deal with this subject, Rom. ch. 13, I Cor. 2:8ff & 6:1ff, should be dealt with together rather than separately, and the context of Rom. ch. 13 must also be taken into consideration because it relates social duty both to the commandment of love and to the eschatological expectation. Although the State repays evil with vengeance, which the Christian as an individual is forbidden to do, it does this as the servant of God (Rom. 13:4). While it operates on other than Christian principles, the State should not be opposed because it is the instrument of which God avails Himself in the punishment of crime. It is not self-evident that the heathen State which proceeds according to the principle of retribution and not that of love is deserving of Christian support, yet the State does distinguish between good and evil.<sup>7</sup> At the same time the Christian must remember that the State is not final nor absolute; it will pass away. But for the duration of the present age it is willed by God as a temporary institution which the Christian must acknowledge.

When it is declared in I Cor. ch. 6 that Christians are not to make use of the State's judicial institutions in the settlement of quarrels, the contradiction of Rom. ch. 13 is apparent rather than real. Wherever the Christian may dispense with the State without threatening its existence, he should do so. But the existence of the State will not be threatened if Christians avoid litigation in civil courts and substitute a judicial procedure in their congregations. Indeed, taken together the three Pauline texts offer unified teaching which coincides with the concept of the State held by Jesus. In itself the State is not divine, but it possesses a dignity because it stands in an order which is still

<sup>7</sup>Clarence L. Craig, "Introduction and Exegesis to I Corinthians", *The Interpreters Bible*, Vol. 10, Abingdon Press, Nashville, 1952, p. 143.

willed by God. So the Christian must maintain a critical attitude toward the State, but at the same time must affirm the State as an institution. Yet neither Jesus nor Paul would have allowed Christians to obey the State at a point where it demands what belongs to God or what is contrary to God's will. A State which tries to be independent of God becomes demonic, and deifies itself as an expression of the Anti-Christ.

This Pauline teaching is especially relevant to Christians living in a democratic state. Where government officials are elected, Christians have an opportunity to see that the State is maintained according to Christian principles. But even where this is not the case, Christians must acknowledge the existence of the State, and if chaos is to be avoided must render obedience to it. In the words of William P. DuBose, the Christian should be neither other-worldly nor this-worldly, but unworldly. He should not treat his life on earth as a treadmill to be endured while he awaits release, nor should he regard life on earth as the end-all of existence to the neglect of God in whom he has the ground of his being. Instead he should seek constantly to exercise his duties as a Christian upon earth according to the will of God as revealed by Christ. Christians should be subject to civil authorities and should pay taxes, for the State is the powerful ally of the law-abiding person and the foe of the anti-social one, and because of this it can be described as divinely willed. While our prime allegiance is to God, as members of Christ's Body we have a responsibility to the State.

In Pauline morality the dominant note is AGAPE. The word suffers in translation because we use the term *love* to express any great desire. But Paul, like Christ Himself, made love the cornerstone of his ethical system, and I Cor. 13:13 or Rom. 13:10 may be compared with the Lord's Summary of the Law. Yet the use of a word is not its definition, and Paul's AGAPE must be explained first by distinction from other words for love. AGAPE is not EROS, the passion which desires advantage from its object; nor is it PHILIA, the affection which binds together kindred souls. Positively expressed, AGAPE is that love which seeks not to possess but to give. In the words of DuBose, EROS is all "take", PHILIA is "give and take", AGAPE is all "give". It is not emotion, but a way of living for others because God gave Himself for us in Christ. Such love is the force which Christians are to radiate among men, and for Paul it is the greatest thing in the world. The Apostle's view of what moralists call "the good" can be seen in

his description of the "fruits of the Spirit". First comes love, then joy, peace, long temper, goodness, then faith.\*

For Paul Christian life is lived in the Spirit, and its aim is likeness to Christ. It is the spontaneous expression of the Holy Spirit, a life of freedom from the external control of law but in no sense antinomian because of the internal control of the Spirit. The emergence of specific moral problems in his churches compelled the Apostle to give specific directions in regard to marriage and family or to slavery. Some aspects of these teachings, such as Paul's low estimate of women, his discouragement of marriage or his defence of slavery are not acceptable to modern Christians. Yet on these matters he is careful to distinguish between what he describes as the commandments of the Lord and his personal advice, and the former which he considered essential protect both the sanctity of marriage and the equality of all mankind before God. Thus the principle of love is completely valid in the twentieth century, although its concrete applications are not necessarily so. Yet the very faults of the Pauline system are relieved by the position which God holds within it. Modern man, if he attempts to be moral at all, does so by his own effort, but God is the only possible measure of human righteousness. When man sets himself up as the measure, he either sets the standard too low for its attainment to be called morality, or sets it too high to be achieved by human effort and ends in despair. The Christian, on the other hand, finds his goal in God, and instead of striving for an ideal which is ever receding, he finds the realization of his own being and purpose in God's action in him and for him. This is the answer to the moral problem of the twentieth century as it was to that of the first.

Yet for all its significance today, Paul's system of thought cannot be understood apart from his teaching on eschatology. In one sense Paul's eschatology is already realized, for by dying and rising again Christ has initiated a new world order; in principle the Christian has entered upon his inheritance. Paul would say that the Christians of today, like those of his time, possess the love of God and that nothing can deprive them of that gift. In terms of such realized eschatology Baptism finds its importance, for in Baptism we have risen with Christ and have been translated out of the kingdom of darkness into the Kingdom of God. Here and now we possess the Holy Ghost, who is the pledge of full salvation. But while we remain "in the flesh" the

\*Gran\*, *op. cit.*, p. 274.

redemption which has begun for us is not yet complete, and we are still called to work out our own salvation. In this the eschatological significance of the Eucharist is found. Even after Baptism a person needs the strength derived from the Sacrament of Christ's Body and Blood, the continual renewal of the life of Christ within us. In Paul's thought there is a future as well as a present aspect of eschatology. God's act in Christ is the prelude to final victory, the recovery of that glory which man had lost by sin. It is clear from Paul's writings that he expected this final consummation to take place within his own lifetime. Among other things, his discouragement of marriage and his refusal to set forth a moral code or a plan of Church organization reveal his conviction that there is no need to plan for a long future on this earth. His urgency about Baptism and his attitude toward the State are expressions of the same expectation. Yet he did not commit himself too strictly to a date for the end of history; he was much more concerned to show that the end, when it came, would mean the open triumph of Christ and the defeat of the devil, so that God might be all in all.

In their rejection of AGAPE and their resulting vacillation between EROS and PHILIA, the people of the twentieth century have given themselves over to Pelagian moral theory. As a result they now treat Christian "salvation-history" as a myth which has no relevance to their lives. A return to Paul will show the power of the Holy Spirit when He dwells in those who have accepted Jesus Christ as their Saviour and have been made members of His Body through Baptism. Because he is in sin, man is estranged from God, and therefore he has lost the unity which was intended to exist between himself and his environment. Ideally there is hierarchy of being between inanimate nature, animal creation, mankind and God. As it is man's individuality is perverted either into defiant assertion of self against society or to the surrender of humanity in conformity to the herd. Likewise the tension of man's estrangement from God tends either to express itself in militant atheism or in sterile legalism.

As a contingent being man cannot resolve his tensions until he is at one with God, but he must attain the necessary unity by spiritual relationship and not by legal contract. Man cannot truly be human unless he is at one with his society, but he must attain a free community and not a servile collective. Man cannot find peace within himself until his external relationships are set in order, and the only proper order must be one which finds its source in spiritual union with God.

But union with God is possible only in obedience to divine command, which requires Baptism as a means by which we may participate in Christ's Death and Resurrection and the Eucharist as a means of giving ourselves to God for His service. Finally, since human salvation begins in the love of God, it can only reach its fulness as we impart that self-giving love (AGAPE) to those amongst whom we live. Such is the teaching of Paul, and it is not only relevant to the needs of the twentieth century but essential to their satisfaction.

### BOOK NOTES

*Behold Your God* by Agnes Sanford. St. Paul, Minn.: Macalester Park, 1958, (\$3.00).

Those familiar with Mrs. Sanford's earlier writing may feel surprise at the idea that she has written a book about the Bible. Yet anyone who has attempted to make Christianity an effective force in daily life will be impelled to turn so frequently to that primary source of inspiration that it will become a major force in all thought and feeling. So this book is an account of what the Bible, interpreted through the teaching and prayers of the Church, means to the devout layman. One will find here a refreshing absence of technical terms; the words are directed to the people rather than to the scholars, although there are few scholars who will not benefit from the author's understanding. But while the language of the theologian and the critic have been avoided, the writer has taken care to guard against error in those matters on which scholars can speak with authority. The Apostles' Creed has been adopted as the general outline of what God and His Revelation can mean to the believer, and those who have experienced difficulty in relating the articles of the Creed to their own lives will have fewer problems when they conclude this book than when they begin it. The chapters on the Atonement are probably the most helpful that this reviewer has encountered.

J. H. W. RHYS

*The Early Christian Church* in Two Volumes by Philip Carrington. New York: Cambridge University Press, 1957, (\$10.00 a volume; \$17.50 the set).

Prior to his elevation to the episcopate, the Archbishop of Quebec was a theological scholar of note, and although his official duties have

long delayed the completion of this work, he has now created a monument of scholarship in the pattern which was popular at the beginning of the century. This work, like Schürer's *Jewish People In The Time Of Jesus Christ* is a mine of information reaching into every facet of early Christian history. It is not easy to read, but is worth the effort it may cost. It is, however, beset by one defect. The presuppositions of the author on matters of biblical criticism and the authorship of various books of the New Testament are strictly in favor of the traditional point of view. While alternative explanations are recognized and discussed, they are never presented with anything like the same force as those which the writer himself favors. In consequence, the study must be approached with a great deal of care, because some of the convictions therein contained are scarcely tenable today. With this warning, the work should be commended to all serious students, for there would be far more loss in neglecting its material than in the uncritical acceptance of its argument.

J. H. W. RHYS

*Anglicanism And Episcopacy* by A. L. Peck. London: The Faith Press, 1958, (\$2.50).

This slender (101 pages), but well compressed volume, is a painstaking criticism of Norman Sykes' book *Old Priest and New Presbyterian*. For that reason it deserves serious attention by all Episcopalians who are interested in ascertaining the history of the Anglican Church's beliefs concerning the ministry. Sykes' contention is, briefly, that there has never been a specific Anglican doctrine of the ministry but simply the consistent conviction to retain the historic Episcopacy on one hand and the refusal at the same time to unchurch those Protestant bodies which through necessity did not retain bishops. This Sykes claims is the Anglican "norm" between Rome and Geneva.

Peck attacks Sykes on the grounds that the latter seems to depend almost entirely upon the last four centuries, that he is confused about the terms "necessary" and "necessity", his historical method is misleading and that Professor Sykes never really establishes the evidence to prove his "norm". It would seem that Peck does indeed have a case against Sykes at one point when the latter states: "Accordingly the Church of England has never set forth any theological or doctrinal theory of Episcopacy, but in its Articles, the Preface to the Ordinal, and the writings of its representative divines has contented itself with a historical statement of its intention to continue the threefold minis-

try, on the ground of its tradition in the church since the apostolic age" (Sykes, *Old Priest and New Presbyterian*, p. 244). The first part of this statement is quite true but "representative divines" have stated specific doctrines of the ministry e.g. Andrewes, Hall, Taylor, believing in "divine right" of Bishops—certainly a doctrine of the ministry. Also Peck reminds us that much of Sykes' evidence from the sixteenth and seventeenth centuries to the effect that representative Anglicans refused to unchurch the Reformed Churches was, in Sykes' own words, in cases where the Protestants failed to retain the Episcopacy through "ineluctable historical necessity". What would be the view of these Anglicans after 400 years of no Bishops with little effort or desire to secure them?

However, Peck seems to have interpreted Sykes in an unnecessarily rigid manner. This reviewer can find nothing in *Old Priest and New Presbyterian* which claims this "norm" as "binding on all Anglicans for all future time" or that because Anglicans have held this view for 400 years it must be uncritically accepted for the next 400, as Peck infers on pages 11 and 12. Instead of making such dogmatic claims for his "norm" Professor Sykes on the contrary has used his impressive evidence in a most cautious way. After showing a cloud of witnesses from representative Anglicans over 400 years who refused to unchurch Protestants without an Episcopal ministry he merely seems to seek the legitimate right of modern Anglicans to carry on this tradition without being charged with "laxity" or "opportunism" or with a position that "has no place" in authentic Anglican tradition. Sykes, in a typical British understatement, says, "The apologetic position of a church thus placed in the strait of seeking to repudiate nearly four centuries of its history as 'the times of ignorance which winked at' would be hardly reassuring or sound" (*Ibid.*, p. 261).

In spite of some important and well chosen criticism of Professor Sykes it seems abundantly clear that when Peck claims on pages 99 and 101 that the church "cannot exist without the Apostolic Ministry" and to be a member of the church one must be "in communion with the Apostolic Ministry" he is insisting upon a doctrine of the ministry not shared by the host of representative Anglican Divines quoted in *Old Priest and New Presbyterian*.

C. F. ALLISON

*A Commentary On The Epistle To The Romans* by C. K. Barrett. New York: Harper & Brothers, 1957, (\$4.00).

The new series of commentaries, designed by a team of American and British scholars under the editorship of Henry Chadwick, has made a distinguished beginning in the studies of *Acts* by C. S. C. Williams, and this is maintained in the present volume. The analysis of Paul's thought is penetrating, and much light is thrown upon what the Apostle meant by "justification", although some will feel that too much of Barth's theology is reflected in the treatment of that vexed question. The author makes his own translation, drawing attention to the many words which he supplies in the hope of showing the meaning of the original. One weakness, which could also be observed in Barrett's treatment of the *Fourth Gospel*, is the author's tendency to place too much weight upon the niceties of Greek grammar in interpreting what Paul had to say; classical education in the British Universities has been so thorough that those who have received it fail to comprehend how carelessly the New Testament authors employed a language which was foreign to them. In the actual printing, the book would have benefited by the addition of a table of contents, following the skilful analysis of the content of the Epistle. As it stands, one has difficulty in turning to the precise item in which one happens to be interested at a given moment. Yet the book will be a useful addition to any library in spite of such minor faults, because on almost every point a careful and helpful statement can be found.

J. H. W. RHYS

*The Christian Tradition And The Unity We Seek* by Albert C. Outler. New York: Oxford University Press, 1957, (\$3.25).

*The Road To Reunion* by Charles Duell Kean. Greenwich: Seabury Press, 1958, (\$3.50).

*The Recovery Of Unity, A Theological Approach* by E. L. Mascall. London: Longmans, 1958, (\$3.75).

Certainly one of the most important of the many "movements" which have occurred or are now under way in this century is that toward the reunion of divided Christendom. Whether one is in favor of it or not, or rather—since probably very few would say they were opposed to Church unity—whether one is in favor of the ways in which this has been attempted or not, every Churchman should be familiar with the problem and the attempted solutions to it. These three books present the matter from three quite different points of view.

Dr. Outler is a Methodist. His book, as he himself points out, is more concerned with setting an ecumenical *atmosphere* than in contributing any concrete proposals for the resolution of the problems. It does succeed, however, in setting such an atmosphere. He insists that the proper order for approaching the problem of reunion is by consideration first of the "Christ-event" as the God-given datum which all hold in common, then to proceed as a necessary implication of the historicity of the Christ-event to a consideration of the seriousness and essential nature of the Christian community in which and through which alone the message of the Christ-event can be brought to people, and finally, *within the context* of the Christian community to consider the theological doctrines in which our differences are most powerfully expressed. No fruitful work can be done in this last mentioned area until all concerned are willing to recognize that those with whom they are speaking are themselves within the context of this Christian community; mutual recognition of one another as members of Christ's Church must precede any successful attempt at reunion.

Mr. Kean's book attempts to describe the action of the Episcopal Church in the Ecumenical movement. He provides a very concise and realistic discussion of the basic problems confronting the Church, gives a survey of the history of the movement, and discusses the major theological issues of intercommunion, priesthood and the Eucharist, and the Sacraments in the life of the Church. It is the last section of the book, the theological discussion, that is probably the least satisfying, not because the author fails to present a fair summary of the thinking in the Episcopal Church on these matters, but because he gives no *apologia*. However, as a book for Episcopalians to use to become familiar with the place of their Church in the Ecumenical movement, it is useful.

Mascall's book represents a traditional Anglican catholic viewpoint. It is by far the most scholarly work of the three, and for that reason perhaps is the most helpful in many respects. Mascall tries to get behind the immediately controversial topics to the more basic theological divergences, seizing upon the Nominalism of the reformers as one of the chief sources of these divergences.

It is encouraging to note that in spite of the differences of approach and intent of these three authors, they all agree on the necessity of looking at the issues from the perspective of their historical context,

transcending the denominational boundaries of much previous thinking and going to basic theological levels. Few would agree with all that is said in these books, but together they give a rather well-rounded picture of certain important aspects of the quest for unity.

C. L. WINTERS, JR.

*The Third Hour* by Ben A. Meginniss. New York: Morehouse-Gorham Company, 1958, (\$1.35).

Although it might seem a bit early in the year to refer to a book helpful to the parish priest in his preparation for Good Friday, it is not really so in this case, for these "Meditations on the Cross" (the subtitle of the book) make good devotional reading at any time.

The author begins his series of seven meditations with a pointed, down-to-earth discussion of the "riddle" and horror of the Cross and is able through a remarkable use of thought and language to bring the reader into the presence of its mystery. He then writes of the Cross before Calvary and of the Lamb slain from the foundation of the world; of God's eternal purpose of redemption and of our Lord's voluntary choice of the Cross as the only means for the salvation of mankind in accord with God's will. The author does not neglect to direct the reader's thought to the notion of joy as well as of curse to be found in the Cross, and concludes with the words "but the Cross is my glory, too."

The Rev. Mr. Meginniss is an alumnus of the School of Theology, class of 1937. His book will be refreshing reading for the clergyman and might well be recommended to the laity for reading during Holy Week.

GEORGE M. ALEXANDER

*Theological Essays* by F. D. Maurice; Introduction by E. F. Carpenter. New York: Harper, 1958, (\$5.00).

There is a most welcome tendency developing recently to re-issue, in one form or another, the writings of some of the great figures of a generation or two ago: Seabury Press' publication last year of some of DuBose's essays, the republication of P. T. Forsyth, Dr. Pittenger's condensation of Bethune-Baker, and now the republication of this representative collection of essays by Frederick Denison Maurice. Twentieth century theologians have learned to repudiate much of what

was said in the nineteenth, but surely these men represent lastingly important truths which need restatement today to offset some of the more extreme reactions of much "neo-Reformation" theology.

C. L. WINTERS, JR.

*The Undiscovered Self* by C. G. Jung. Boston: Little Brown and Company, 1958, (\$3.00).

Why are you lonely in a crowd? Dr. Jung bids you look within yourself. The split world is a reflection of the cultural and spiritual split within ourselves. We cannot become truly religious and whole until we have become true individuals, capable of discovering in the dark forces within ourselves the same urgencies that are at work within society. True religion utilizes our unconscious powers as well as the more obvious ones and thus involves the whole personality, not merely its conscious and idealistic aspects. Until we are able to discover our real selves, we cannot hope to deal effectively with the dictatorships of the world. A searching and prophetic book.

VESPER O. WARD

*The Meaning Of Persons* by Paul Tournier, translated by Edwin Hudson. New York: Harper and Brothers, 1957, (\$3.75).

Dr. Tournier is a Swiss psychiatrist who affirms his Christian faith on every page of this remarkable book. Perhaps the chief value of this book is the conviction of the author that psychiatry and religion support each other in healing. The argument revolves around the difference between the *personage* and the *person* whose freedom and selfhood is called out by faith through dialogue. "Grace gives us the victory over our nature; it restores the flow of life which sets us free." According to Dr. Tournier, the *personage* is the clue to the *person*. The *person* is revealed in a dialogue in which God himself confronts the *person*. This book is evidence that the medical community is disturbed by its over emphasis on therapies which have not helped the patient become a *person*. Rewarding reading for those who must deal with the woes of people.

VESPER O. WARD

*The English Country Parson* by William Addison. London: J. M. Dent and Sons Ltd., 1947, (\$3.75).

This book was hard to find in this country but it is well worth all the trouble necessary to get it and every penny of the cost. This writer is ready to suggest that it should be read by every priest in Anglican Orders as a means of becoming better acquainted with his heritage.

Written by a man with a sense of humor and a vast capacity for appreciation of clergy, whatever their peculiarities, the book offers the delightful stories of all sorts and conditions of men whose names appear in the records of English country churches as rector, vicar, etc., from the sixteenth to the nineteenth centuries. Richard Hooker, George Herbert, and Robin Herrick appear among the real persons described, together with any number of the brawling and fox-hunting parsons whose stories have often been told but seldom with such obvious joy on the part of the writer. Addison shows also many a village custom which has passed into the permanent heritage of the Church and the relationship between parson and squire, between bishop and parson. He tells of poet, philosopher, latitudinarian, saintly pastor, village runt picker, ne'er-do-well, self-seeker, high churchman—and of the people served by them. Hilarious are the yarns, well documented, of the parson who slipped out of morning service during the Psalm to nab and whip into church those who illegally frequented the "pub" at that hour, of the parson (fox-hunter) who not wanting to see his bishop at all made a trap to overturn his carriage, of the supposedly unmarried vicar (musician) whose wife appeared on the scene to claim property rights only after her husband's death.

Beneath the stories of clerical peculiarity there runs the serious theme that the strength of the Church of England has been in the village church established amongst a people conservative in their ways and willing to endure almost anything. Addison's reasoning on this theme is interesting.

Arresting is the carefully presented idea also that much of the finest thought and best scholarship in the Church of England came from the country parson. Hooker and Herbert, who have been mentioned already, Dean Church, John Pell, William Sancroft, John Newton, Charles Kingsley, John Keeble, S. Baringould, Conrad Noel, to mention a few, have certainly helped direct and mold the thought of the Anglican Communion. All of them were country parsons and the story of each as given by Addison is interesting and informative.

For those who would wish to pursue these people further, an excellent bibliography is provided.

Since the book is not easy to locate in this country and since also St. Luke's Book Store has had some experience in finding it, the Book Store will be glad to provide you a copy of a book which will provide good fun, good reading and a better understanding of the Anglican way.

GEORGE M. ALEXANDER

*Psychology, Religion And Human Need* by W. L. Carrington. M. D. Great Neck, New York: Channel Press, 1957, (\$3.75).

"There is a burning hunger in the soul of contemporary man for a way out of confusion. This book clearly, comprehensively explains the theories and techniques of a healing, pastoral ministry to answer that need," says one reviewer of Dr. Carrington's book. It grew out of lectures on pastoral care given to Australian theological students and ministers over the last sixteen years. It is practical in its orientation and inclusive in its pastoral scope. Dr. Carrington is a devout physician who insists that the values of psychiatry are completed in religious faith but is equally insistent that religious faith does not operate in a human vacuum. The book is a helpful guide toward an understanding of what goes on inside people seeking pastoral help.

VESPER O. WARD

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